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THE LOST WORD FOUND

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DR. J. D. BUCK, 32°
CINCINNATI, OHIO.

THE LOST WORD FOUND IN THE GREAT WORK

(MAGNUM OPUS)

BY J. D. BUCK,

Author of "Mystic Masonry," "The Genius of Freemasonry," "Constructive Psychology," "A Study of Man," Etc.

HARMONIC BOOKLET SERIES
VOL. II

CHICAGO
INDO-AMERICAN BOOK CO.
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1908

Third Edition

ADDRESSED

TO

ALL LOVERS OF TRUTH
AND HELPERS OF MANKIND

FOREWORD

IT is due to myself, to my Publishers, and to my Masonic Brethren, as well as to all other parties who may be concerned, to say, that the following pages were written entirely on my own initiative and without the suggestion of anyone, and that I am therefore entirely and solely responsible for the statements therein made.

Having been for more than forty years an "explorer of the Secret Vaults" of Freemasonry, and having at last discovered the "Lineal Key" in the possession of one who "knows the combination," I desire simply to place this discovery at the disposal of my Masonic Brethren, with the suggestion only that

they have the same right and the same opportunity which I have had, to examine the evidence for themselves, and then act as seems to them desirable, just and right.

Fraternally,

J. D. BUCK.

WHAT IS "THE LOST WORD"?

WHAT is it that was "lost"? Was it merely a "word," and nothing more?

How many are there today who have any definite and satisfactory idea as to what is meant in Freemasonry by "The Lost Word?"

It would probably be safe to say, not one in a thousand.

How many of those who have given the subject serious thought and consideration agree in their conclusions?

Again it would be safe to say, very few.

But why this uncertainty and confusion concerning the one thing which, above all others, gives meaning, or point, or significance to the Degree of a Master Mason?

If assured by competent authority and on legal evidence, that "The Lost Word" has reference to an ancient estate which has been increasing in value for many thousands of years, until the distributive share of each Master Mason today is worth a million dollars in cash, and that this vast Masonic Estate is now ready for distribution as

soon as a complete roster of the Craft can be authenticated, how many Master Masons would have an interest in "The Lost Word" sufficient to see that their names were on the roster?

This is too delicate a subject to admit of speculation, lest injustice might be done to the real Spirit and Genius of modern Freemasonry, as well as to the motives which inspire many individual members of the Craft.

There is, however, a sufficient reason for the general confusion among Masons as to the correct

Masonic meaning of "The Lost Word."

Sir Albert Pike, our wise and revered Masonic Historian, gives us a hint of it in his "Legenda," in these words:

"What is most worth knowing in Masonry is never very openly taught. The symbols are displayed, but they are mute. It is by hints only, and these the least noticeable and apparently insignificant, that the Initiate is put upon the track of the hidden Secret.

"It was never intended that the mass of Masons should know the meaning of the Blue Degrees, and

no pains were spared to conceal that meaning."

Whatever the real cause may be, certain it is that no single subject within the scope of Blue Lodge Masonry has been invested with more of real mysticism and occult uncertainty than is that of "The Lost Word."

During the course of his progress through the ceremony of the Master Mason's Degree, each Initiate is directly or indirectly informed:

1. That there is a Grand Masonic "Word."

2. That at the time of the building of King Solomon's Temple it

was supposed to be in the possession of the Grand Master.

3. That before the Temple was completed some of the craftsmen conspired to compel their Grand Master to give them the "Word."

4. That on his third and final refusal to give them the "Word" he was killed.

5. That through his death the "Word was lost."

6. That a "Substitute" therefor was adopted "until future ages might find out the right," and the initiate is given that "Substitute." This substitute, as every Master Mason knows, is a "word," in the ordi-

nary sense of the term, which can be pronounced vocally.

The question now is: What was it that was "lost" to Freemasonry and Freemasons by the death of the Grand Master, Hiram?

Was it a mere word, composed of syllables, which can be vocalized and pronounced, as can the "Substitute"?

Think for a moment: At the time referred to there were three Grand Masters, in a Masonic sense, who were directly interested in and identified with "the building of the Temple." These were King Solo-

man, King Hiram of Tyre and Hiram Abif.

If the thing referred to was a mere word, all three of these Great Masons must have been in possession of it.

In that event it could not have been "lost" to the Craft by the death of but one of them. It would have required the death of all three to have lost such a word.

To get over this impossible obstacle, the ingenious suggestion has been offered, that it was a word of three syllables, or parts, and that each one of these Grand Masters had one part of it only. In this

case neither one alone could give it, but it would require all three; and that this was the reason for the Grand Master's reply, that it could not be given "except in the presence of" the other two and himself.

The inadequacy of this suggestion becomes apparent when we remember that the very first time these three Grand Masters came together and pronounced the word, each one would thereafter know the whole word, and anyone of them could thereafter pronounce it.

It thus becomes clear that the thing that was "lost" through the death of the Widow's Son was not

a mere word, in the ordinary meaning of the term; because no such mere word could possibly be "lost" under the conditions which existed at the time of that historic event.

There is, however, a consistent meaning for the term "Word," which has been and still is in use, in both Masonry and the Great School back of Masonry, and one which meets all the conditions perfectly.

That meaning was and is "An Instruction."

At the time referred to and prior thereto, the Great School was the

source from which the exoteric School of Masonry received the "Word of Instruction" in the secret spiritual knowledge of the ages.

The Widow's Son was specially chosen and prepared by the Great School—the Great White Lodge—the Brotherhood of Light—to become the Spiritual Mentor and Supreme Grand Master of the exoteric Lodge, "when the Temple was completed."

Through his "untimely death" the plan of the Great School, for the time being, was thwarted, and the "Word of Instruction" was in-

deed "lost" to the exoteric School of Masonry "until future ages might find it." And so it remains "The Lost Word" to this day.

THE RECOVERY OF THE LOST WORD

THE whole of the teachings of Freemasonry clusters around the existence, nature and perfectibility of the human Soul by Personal Effort.

The "first great mile-post," the lesson of the first degree, is to set man free from ignorance, superstition and fear—the "demon of the threshold." He is thus, for the first time in his progressive evolution, set free from the debasing influence of all who seek by any means whatsoever to enslave his

soul and make him an asset or a chattel of Despotism in any form, or under whatsoever name or pretense.

At the moment of liberation, when he would utilize the revealed Light, he is "bound by a stronger tie."

He then begins the struggle "to subdue his passions," the struggle for self-control, which is to end in Self-Mastery.

He is found worthy to be free, only in the sense and to the degree that he undertakes to control himself, and he voluntarily assumes the obligation and undertakes the work.

How far each individual candi-

date for Initiation realizes the meaning and senses the obligation thus assumed, is a purely personal question.

But among all the Institutions known to man at the present day, Freemasonry and the Great School back of it are the only ones that undertake, with clear intelligence, to define man's duty to himself and to his fellow men, and to point out the lines of self-perfection, liberation and higher evolution, by an exact ethical formulary free from all dogmatism, superstition, fear or any ulterior motive whatsoever.

Freemasonry thus stands as an

epitome of human wisdom and of man's highest achievement to the present time.

It is claimed that "good, square work" along these lines, intelligently apprehended and persistently followed, will result in Mastership.

No intelligent individual who has made a careful and thoughtful study of the ceremony and dramatic ritual of the Lodge, the obligations assumed, the explanations and charge given and accepted, has ever, so far as I know, denied the foregoing statements and conclusions.

How far each individual realizes all this and lives up to it, is not

a matter now under consideration.

The intent, the meaning and the result, when clearly conceived and honestly and persistently followed, are all that I am here claiming. These concern a knowledge of the existence of the Human Soul; its liberation from all outward slavery, and from the inward slavery of selfishness and all evil passions, and its perfection by personal effort, self-control, equity, justice and right; Brotherly Love, Relief and Truth.

This teaching of the Lodge is ritualistic, dramatic, symbolic, and monitorial.

It requires attention, observation,

thought and application on the part of the initiate to realize its constructive results.

When these logical and legitimate results are fully realized, that is, earned by persistent application and work, what is the net result? The answer to this question is, a Master.

Let us remember that we are not dealing in "compliments." We have assumed that the work is real, seriously undertaken and persistently followed, and if the results are not substantial, then is the whole thing a farce, a delusion, and a snare; a profanation of holy things (if there

be anything holy), a Tantalus worse than that fabled of old.

"If it were possible for the vain, the selfish and the mean, in the spirit of vanity, selfishness and meanness, to achieve Spiritual Independence and Mastership, that fact of itself would constitute a complete justification of vanity, selfishness and meanness in human life and conduct. If it were possible for the subtle trickster, the clever pretender, the vain boaster, and the morally degenerate to skulk past the Law of Compensation into the Kingdom of Spiritual Light, then would nature not only condone

trickery, pretense, vanity and immorality, but would become a party to them. If this were possible, then also would there be no meaning in honesty, sincerity, humility and morality. For if nature made no distinction, why should man?

"The School of Natural Science has demonstrated, through centuries of experiment, that there are no tricksters nor moral degenerates within the 'Temple of Spiritual Light,' that there is no subterranean rear entrance and that all who reach its sanctum sanctorum do so by way of the front door, and then only after having met and complied

with every section and requirement of the Law of Light. Each individual admitted to its Sacred Precincts has come 'of his own free will and accord.' He has given 'the right knock.' He has proved beyond all question that he is 'duly and truly prepared, worthy and well qualified,' and that upon his own merit alone he is entitled to 'enter and be received in due and ancient form.'"*

It is declared herein unequivocally that back of all the symbolical in Freemasonry lies the actual, the real, the substantial and the true;

* "The Great Work," pp. 265-6. Read whole chapter on "Compensation."

and that it is the real that gives life and light and meaning to the ideal and the symbolical; that back of and beyond the reputed Master there is the real Master; that back of, beyond and antedating "Speculative Masonry," by many centuries, there is a Practical Masonry of which the Speculative is only a hint, a symbol, an outer form. And finally; that back of the "Substitute" known to Speculative Masonry there is the real Word, lost only to the Speculative and to be "recovered" and "restored" whenever the Lodge really passes from refreshment to Labor, restores order from

confusion and finds the true designs on the trestleboard.

"By these signs ye shall know him." The trestleboard—the signs, the word, the instruction—these are the sole criterion of the Master in the one case as in the other; in practical, no less than in speculative Masonry. The "Jewel" will be "found on the body," and the Jewel is Light, Truth, Love—in perfect equilibrium.

He who can distinguish light from darkness, truth from falsehood, love from hatred, need be in no doubt nor uncertainty about the Jewel of the Grand Master. Nor

need he be in any doubt about receiving the true "Word," when the Temple is completed by work according to the "designs." He may "demand it out of season," or deny that it exists at all, if he choose, yet he can receive it in but one way, viz., by merit and previous proficiency, as all Masters have done who have gone this way before.

The writer is perfectly well aware that many Masons will repudiate this serious aspect of Freemasonry and pride themselves on their own intelligence while shrugging their shoulders at the credulity of those who take the subject seriously.

But this real Masonry and this serious aspect being true, the penalty thus paid by the writer for finding some few glimpses of the Truth and endeavoring to help others to find the same, is small indeed, much as he values the respect of his fellow craftsmen.

It would be perfectly legitimate for the student to inquire—"What evidence have you that the 'Great School' and any real Masters exist at all?"

Passing by the traditions of the Lodge and the philosophy of Masonic Symbolism for the moment, I am ready to admit that the Man

and the account he gives of the existence and present status of the Great School must FILL THE BILL The man himself must be required to show his credentials, not in high-sounding titles, "patents" in mysterious characters, signed by—we know not whom.

But his credentials must be of manhood and mastership intrinsically possessed; of character, of wisdom, of beneficence and of loving kindness. Are not these the "designs on the trestleboard"? And is not the real Grand Master one who can furnish them "at sight" or "on demand"?

I hold that any man exhibiting such credentials, and so representing the Great School, is worthy of, and entitled to a very careful consideration, a conscientious examination to see if he can really FILL THE BILL.

In the first place, "does he seek notoriety?" Is he out for "graft"? Has he anything to gain personally? Does he seek to exploit us? Has he unworthy ulterior motives? These are all intelligent and legitimate questions, and he who does not ask them is likely to be deceived any day, by any mere pretender, just as scores of people are deceived and imposed on every day.

We have one possessed of the SIGNS of the Master in the Author of "The Great Work." That Work is his trestleboard. The designs therein revealed and the plans for the construction of the Temple of the Human Soul therein set forth are sufficiently clear, intelligent and explicit to enable any intelligent man (particularly if he be a just and upright Mason) to judge and measure his work. The book was written, beyond all question, with this identical design and for this specific purpose; and knowing the man as I do, and having the honor and the blessedness of five years

of acquaintance and intimate association with him and study under him, I am entirely satisfied that he is prepared to stand on the record made in "The Great Work."

By his work we may know him, and by the account therein plainly and specifically set forth may we judge of the "Great School," the School of Natural Science, from which he claims to have received his instruction, and which he finds it his privilege and his duty to represent at the present time. His message is "Addressed to the Progressive Intelligence of the Age" in its "dedication."

Here then, is not a rumor, nor a fad; nor a thing easily to be thrust aside; but "cold type," concise statements, deliberate propositions, made in good English and revealing educated intelligence and sincerity on every page.

Nothing like it can be found in the annals of Freemasonry. It is unique. It stands alone. It commands respect and is bound, soon or late, to record the judgment of every intelligent and sincere man, every just and upright Mason in the world.

Whether the individual Mason shall repeat hearsay opinions, pro

or con; whether he shall approve and accept, or disapprove and condemn after a careful reading, is not here and now a matter to be considered.

"The Great Work" will have to be reckoned with.

If the propositions contained in this book prove true and acceptable to any large body of the Craft, then the "Future Generations," by whom the real word of the Master is to be recovered and restored is the PRESENT GENERATION and THE TIME HAS COME!

If Freemasonry working with only a "substitute" has achieved its

present status and world-wide beneficence, what may justly be anticipated and confidently expected of it when it shall have been rehabilitated and restored to its ancient wisdom and grandeur ?

The Fraternity is deliberately challenged to just this issue in "The Great Work."

It has been shown that Masonry concerns itself with the Human Soul and the building of Individual Character by Personal Effort.

This constitutes the entire Genius of Initiation in Freemasonry.

Modern Science is just at the

threshold of real knowledge of Psychology, and now postulates the Human Soul as an empirical FACT.

So-called Psychological Science is still testing phenomena and gathering more data with no definite theorem in sight.

Spiritualism has demonstrated the existence of a mass of verified phenomena outside of physics and kinetics and has extended the boundaries of Consciousness a plane above ("supraliminal") and a plane below ("subliminal") that previously recognized.

The various religions of the day

reaffirm the old belief in the existence and immortality of the Soul, while among both "believers" and preachers are found many who disbelieve or deny altogether, or claim that definite knowledge is impossible.

Under all these conditions and signs of the times, here comes one who declares that the human Soul is a FACT. "There is no death," but transition only. Man may become "Master" of Life and Death and thus demonstrate his power to "travel in foreign countries," that is, outside the physical body, and so demonstrate the persistence of

the Soul after the change called death.

Meantime it is shown that the method of accomplishing this Great Work of all the ages, is but the fruition, the reward, the legitimate consummation of the "Building of Character by Personal Effort," as illustrated and exemplified in Initiation into the Masonic Lodge. It is the legitimate reward of real Mastership and but the normal, higher evolution of man under natural law.

Fortunately for man, the historic enemy of Freemasonry and Individual Liberty cannot "suppress" the

book—"The Great Work;" and persecution of its author, or condemnation and "expurgation" of the book itself would only sustain the writer and advertise his work and impel thousands of the otherwise indifferent to read it.

The modern historic enemy of Freemasonry and Human Liberty is not "that kind of a fool."

It is therefore a question which Freemasons alone can determine, whether they have interest enough to examine the intrinsic evidence in favor of the Claims of "The Great Work," as hundreds of the most intelligent men and women outside

the Craft are already doing with the most satisfactory results and the most unqualified appreciation and approval.

The message and appeal are peculiarly to Freemasons for reasons already shown, and it remains to be determined whether it shall again be recorded—"He came to his own and his own received him not."

One thing is certain.—The message is out for all time, and nothing short of a cataclysm can now suppress it.

The active enemy of Human Liberty may destroy our Free

Schools and unite with Mammon to oppress the poor, but it will never be able to sophisticate "The Great Work," nor deprive the intelligent seeker for truth of his Natural and Divine Birthright, nor compel him to do penance for daring to exercise his Freedom and learn his immortal destiny as a Man.

"They are Slaves! who will not speak
For the fallen and the weak.
They are Slaves! who dare not be
In the right with two or three."

The warfare of the ages has

focalized at last on a tremendous scale in this twentieth century and in these United States of America. Poverty and Wealth, Labor and Capital, Socialism and Despotism, Co-operation and Competition, Freemasonry and Clericalism, these are but the "battalions" the "divisions," the "corps" of seemingly hostile legions arrayed against each other.

Back of and beyond all these surface struggles and these warring armies lies the essential problem of human life.

Other armies fight for temporal power and earthly dominion, but

the issue between Materialism and Spiritism goes to the very heart of things. All other warfare is waged to determine how man shall live here; the ways and the means; the comfort and the welfare of the many, the whole, or only the few.

But in the real issue, the question is, whether man shall live AT ALL. Is he an ephemeral phenomenon, a passing show? Or is his life real and enduring? Does he survive the cataclysms of time? Does he inherit the "Kingdom of Heaven?" May he achieve Immortality?

A large majority of reputedly in-

telligent persons will answer unhesitatingly—"Nobody knows, ever did know, or ever can know. Those are things which belong to the unknowable."

It is this "agnostic" gnosticism, this dogmatic nihilism, against which Sir Oliver Lodge, the great physical scientist, in the name of science protests.

Modern thought and the more advanced Scientists have worked up to this point and found an open door, though aside from subjective phenomena (mediumship) they have no exact theorem. They know not how to proceed.

This exact and definite theorem challenges them in "The Great Work."

Think for a moment what it would mean to the toiling, sorrowing, hoping and aspiring children of men, could an exact, definite, demonstrable and affirmative answer be given to the question of the ages—"If a man die, shall he live again?" Think what it would also mean if that affirmative answer could tell us where, and how, and under what conditions life persists beyond the grave, and exactly how conditions and the life lived here,

determine the conditions of life there?

Is it not worth while?

This is precisely the question treated in "The Great Work."

We sorely need genuine spiritual knowledge to illumine the dark places of the present life, to give the real meaning of life. Not from the vicissitudes of "three score years and ten"—which is even now far beyond the average—but with the vistas of a thousand years, "plane after plane revealed, with plane after plane beyond."

And this knowledge comes in the present age peculiarly to Free-

masonry, because the Craft is duly and truly prepared to nourish the tradition, preserve the landmarks, and ready to receive it, and not scout it and turn it away when the world sorely needs it, and the times seem propitious for its revelation. It comes to our Fraternity, with the hopeful assurance that here it will surely find some who are ready to receive it and pass it on from mouth to ear as they receive it, instead of crying—"away with it! Crucify it!"

In Galilee, there were "only a few fishermen" and the poor, who listened gladly.

In America today, there are said to be over two million "just and upright Masons." How will they listen? Will they recognize the designs on the trestleboard? Will they pass from darkness to light? Will they still the confusion? Or will they, as did their Craftsmen of old, hide in the "caves" of ignorance, and be judged at last by "the imprecations from their own mouths?"

"O! that I had only known!" Will the listening ear and the faithful breast receive the instruction? Alas! who can tell?

And this "Great Work" is only

the beginning, the "first lesson." More is ready to follow.

Until the present time, the world had no nomenclature, no language in which the "things of the spirit" could be conveyed to the children of men.

Paul "saw things impossible to utter." No one would understand him. The world had to work up to it, and now THE TIME HAS COME.

It is not now the inability to apprehend as it was then. Today nothing could bar the way but the unwillingness to listen, the crass materialism that prejudges, scouts and denies without examination.

There will be today no fudging of the pay-roll. Each will get exactly what he has earned, for it all depends on himself.

An angel from heaven could not compel him to listen; and no real Master is likely to try, for he knows how useless it would be. He simply finds the listening ear and the faithful breast among other degrees of intelligence.

Reference is here made to the "School of Natural Science," which deals only with "cold, hard facts;" to "The Great Work" and to the real "Master" now among us.

No one is asked to "believe."

All are invited to investigate, to examine carefully as the present writer has done, and then to reject or accept according to evidence and their own unbiased judgment. Otherwise, and without such examination, any conclusion to which they may arrive is utterly worthless, either to themselves or others, as it could be only prejudice, due to credulity or incredulity, neither of which has ever yet led men to Light and Knowledge.

There was, indeed, a Grand Masonic Word—the grandest Word, in truth, of which the Human Intelligence can conceive.

But it was not a mere syllabic word, capable of being given and received by men of inferior intelligence or impure lives.

It was the GRAND MASONIC WORD OF INSTRUCTION IN THE SPIRITUAL WISDOM OF THE MASTERS. It could be given by none but a MASTER OF THE GREAT SCHOOL, and received by none but him who was duly and truly prepared, worthy and well qualified to become such a MASTER.

Many there are who have sought to unravel this great mystery. To this end great libraries have been written, only to bury the Lost

Word more deeply beneath the rubbish of the Temple.

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